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**THE AINOS AND JAPANESE—A REVIEW.**

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The Language, Mythology and Geographical Nomenclature of Japan, viewed in the Light of Aino. Studies, by BASIL HALL CHAMBERLAIN, Professor in the Tokio University, pp. 1 to 75, and 134 to 174. Aino Grammar by JOHN BATCHELOR, of the Church Missionary Society, pp. 76 to 133.

**I**N Japanese we have a language which has been softened and, so to speak, Italianized, by soft air and mild winters. The book of Professor Chamberlain places us in possession for the first time of a mass of facts enabling us to study the Japanese myths, language, and ethnological characteristics to much greater advantage than heretofore. Long before the Japanese crossed the sea to their islands, the Aino race had occupied the same locality. That singular people, with their abundant growth of black hair, had gone through a like process of change under the same mildness of climate; their language had been softened by the same enervating influences. Two mythologies, two languages, and two kindred developments of anthropological features are presented to us instead of one through the labors of the author of this book, assisted by Mr. John Batchelor, of the Church Missionary Society, in the island of Jesso. The author is well known for his studies in Japanese, and works illustrating that language. His coadjutor has made a Grammar of the Aino, and has nearly completed a Dictionary.

Since with the help of the author of this book and that of Mr. Batchelor we have a far better account than has ever been given before of the Aino, which belongs to the same sub-class of the Tartar languages as the Japanese and Corean, we are able now to feel sure of our ground in comparing this sub-class with Mongol

and Manchu, and with Chinese. In a region of the world like eastern Asia, adapted naturally for nomad races north of the great wall, and an agricultural people in the south of it, there is little reason to assume a primeval distinction of races. The black wiry hair, the almond eye, the black pupil, the yellow skin, the broad face, the high cheek-bones, the scanty beard, testify to original unity of race so plainly that no ethnologist has ever suggested separate beginnings for these nationalities, as ethnology maintains. Mongols, Turks, Manchoos, Coreans, Chinese, Japanese and Ainos are connected in origin, and spring from a common mother.

Yet some persons may conceive that the Japanese belong to the Polynesian or Malay race. To forefend this erroneous conclusion it is necessary to point out that the rules of syntax forbid it, and syntax is an all-important test in judging of the kinship of languages in this part of the world. The absurd practise of taboo in the south seas leads to frequent changes of letters in common words, so that the proof of identity of language by words only becomes uncertain as a test. *Capa* may become *tapa* out of honor to some chief whose name had the syllable *capa* in it. The permanence of language is found more, therefore, in the rules of order than in the persistence of words. The order of words in Japanese is that of the language of Corea and Mongolia, and is in strong contrast to that of the South Seas and of the Malayan Archipelago. That is to say: in Japanese and Aino the adjective precedes the substantive; the possessor of a thing precedes the thing possessed, and the verb stands last.

Mr. Chamberlain points out the differences between Aino and Japanese. None of them seriously impede the conclusion that Aino and Japanese belong to the same sub-class.

(1). Thus Aino has two prepositions while Japanese has none. Japanese, like the Tartar languages, has only post-positions. We must determine that since the Ainos place *e*, "to," and *o*, "from," before their nouns, that their mode of speech is a step nearer the Chinese than is the case with Japanese. The Chinese "to" and "from" a place are always prepositions. But the Ainos possessed the island of Nipon before the Japanese were there, and are the older race. They would pass from the continent to the islands before these prepositions had been changed in the Tartar stock into post-positions. Afterwards, a time came when the three inversions above mentioned took place. The Japanese race were affected by it, and when they followed the Ainos and conquered from them the islands of the Japanese archipelago the laws of Japanese syntax were just as they are now.

(2). In harmony with the use of prepositions by the Ainos is the use of *a* before a verb to give it a passive sense. The vowel *i* is prefixed to lend intensity to a verb. In such peculiarities the Japanese is like the Mongol and Manchu, while the Aino is like the Chinese. The likeness to Chinese is only in the mode of making a passive. In the mode of intensifying by a prefix the Aino is peculiar. The Chinese would use an adverb, as in 細聽 listen carefully, or they change the tone. Thus *t'ing* in the even tone is to hear; in the descending tone it is to obey, to listen.

(3). The reflective verb in Aino has in Japanese no equivalent, but may be paralled in Chinese. In each language self is prefixed.

(4). The Aino language uses one pronoun as nominative and another as accusative. *Ku*, I; *ene*, me; *chi*, we; *un*, us. In this it is like the Mongol, which has *bi*, I; *namai*, me; *mino*, my. The Japanese not having these peculiarities it may be assumed that they dropped out of use in that language on account of an excessive tendency to loose agglutination. In the oldest Chinese theme there is no trace of declension. That it should occur in Aino is a testimony to its antiquity in the Tartar languages. In Aino and in Mongol there appears to be variety in the pronominal roots employed. Thus *bi*, I, is a different word from *namai*, me; and is the same as *minu*, my. In *minu*, *nu* is a connective formed from a demonstrative, just as the Chinese 的 from 之 or 他 is not distinguishable from 之, 他, 此, and other demonstratives, if reduced to its ultimate form. In neither case is there a real inflection,\* if we understand by that term a change in the root to form a case mark.

(5). The plural is marked by *p* in some Aino words, but the Japanese knows no plural. *Ahun*, to enter, becomes *ahup* in the plural, but the plural suffix *p* appears also as *pa*, and is probably a separate word annexed and clipped in pronunciation at some later time.

(6). The Aino has no suffixes to divide its verb into moods. These abound in Japanese, as they do in the Tartar languages. *Otos*, to drop, has *otosu* the present, *otose* imperative, *otoshi* the indefinite, gerund or participle. This peculiarity in Chinese speech must have been acquired before the Japanese separated from the rest of the Tartar races, and is a feature which forms a link of connection with the Indo-European stems, for the principle is the same while the forms themselves differ. We must accept ultimately an

\* If the Aino and Mongol have inflectional power, then the modern Chinese has it too. *Tsan* 自, we, is formed from *tsi*, old sound *tsæ*. But in fact *tsan* is *tsam*, and the old final *m* is 們 *men*, a suffix indicating the plural. The Amoy pronouns *lan*, *gwan*, must be explained also as formed by combining two words together, of which one is *gwa*, I, for example.



agglutinative origin for all or at least many inflections. But there are degrees of agglutination. When the origin is obscure and the union of component parts is too intimate for separation we call it inflection. Popular speech makes no effort to maintain the significance of auxiliary particles. Why should it? The auxiliary syllables do their duty just as well when their origin is unknown as when it is known. But in seeking the origin of inflections it is more reasonable to regard them as formed from words than as formed from nothing, because this accords with what we know of mental operations. When the attention is called to new sensations, the old ones already in use lose part of their vividness, attention being drawn to some new feature in the objects of contemplation. In other words something is forgotten when words are applied to a new use.

(7). The absence of honorific phraseology in Aino, and its extravagant prevalence in Japanese is a proof of the greater antiquity of the former. In the oldest Chinese records we have much less honorific phraseology than afterwards. The prince and his minister could say "I" and "you" to one another in early times, but not afterwards. Probably it was an increase of Imperialism and the decline of individual freedom that gave new energy to honorific phraseology and extended its domain. Language grew more servile as empires grew in extent. The practice of knocking the forehead on the ground is at least 4,000 years old in China, but almost all the honorific phraseology current in court and market has been originated much later. The modern Chinese shew no sign yet of a return to common sense in this respect, and the same is true of the Japanese. Yet a change must come, and the language would be improved by dropping all the more absurd honorific phrases as quickly as might be found practicable. Aino plainly belongs to the pre-imperial period of this continent.

(8). Among the differences of Aino and Japanese is that Japanese refuses to use *r* as an initial. The Aino and Chinese both have it. Chinese has *r* and *l*, while *r* in Aino takes the place of the Chinese *l*. The letter *r* is a glide in Bell's system. *L* is a *d*, with the tongue tip so placed as to stop the voice-passage in the middle, only allowing breath to pass on each side. When the tip of the tongue falls short of the *l* configuration, *r* is the result. The tongue tip stops the passage in *d*, stops the middle part of it in *l*, and fails to stop any portion of it in *r*.

(9). The Aino has negative prefixes to verbs, and the Japanese negative suffixes. The Mongol has both. The Chinese use prefixes. Prefixed negative particles are formed from the demonstrative taken



in the opposite direction to the ordinary demonstrative, so that the hand negatives by pointing. The natural order is, therefore, to place the negatives before the verb. The Japanese and the Mongol have adopted an inversion of order.

(10). There are certain differences in the numerals. The Aino has the Korean *tu* for two, which must be more than a coincidence. Both Japanese and Aino agree with the Tartar languages and the Chinese in counting to ten. By the completeness of the Aino numerals and their use of twenty as a base for 40, 60, etc., which are two twenties, three twenties, and so on, it is shown that they are a race sunk from a better position. They have always had clear ideas in arithmetic and have not fallen so low as to lose these. We must, therefore, associate them with the Tartar or Altaic stem, leaving it to the anthropologists to account for the hair on their shoulders. Judged by their language they are not inferior to the nomad races of the Central Asian plateau, and the place of the verb at the end of the sentence in all its sentences is in itself a strong proof of direct kinship.

The selection of legends common among the Ainos and Japanese is of deep interest. The Mikado is descended from the Sun god in the Japanese legends. Certain gods stir the sea with a spear and thus produce in succession the Japanese islands, and the thirty-five gods were brought into existence at the same time. Among the thirty-five deities is the god of fire, whose birth caused his mother's death. The afflicted father went to Hades in search of her. She kept him waiting and he went back without her after she was dead. He then purified himself by bathing in a stream, and various deities were born from the articles of his apparel, and the Sun-goddess and Moon-god from his eyes.

The mention of the Persian fire worship occurs first in Chinese in B.C. 640, while the idea of meeting near relatives in the underworld appears for the first time B.C. 721. Both instances are found in the history of Tso Chien Ming.—(Legge, p. 174, 176, and p. 6, vol v., part 1.) It is naturally a matter of great interest to find the worship of fire in Japan when we know how Buddha struggled against it in India in the sixth century before Christ, and when we know also how fond the Mongols are of the few traditions they still retain of the Persian worship, as in the name Ormuzd, and the little image of the god of fire which they put in a shrine in their tents to worship. Were it not for these facts and the worship of fire repeatedly mentioned in the *Tso ch'wen* we might be altogether disposed to regard the fire god of Japan as indigenous. We might also be much inclined to view the worship of the sun god in the

same country as a much needed support of the solar myth theory. But the more research we make, the more proof we find of the fact that myths, like mechanical inventions, are seldom the purely original productions of any one man. The human mind works by suggestions, and association and myths, like seeds, are carried by the winds of chance and fancy, from one region to another.

China began to send colonists to Corea at least as early as B.C. 1120, and a thousand years later she conquered that country by means of an armed fleet proceeding from Shantung. From Corea, boats easily reach Japan in a few hours. The introduction of Chinese civilization to Japan would commence long before the first record of it, and this is the reason that the primitive regime of Japan is supposed to have been feudal.

The best hypothesis for the origin of the Japanese cosmogony, and of the worship of the sun and of fire is that they are an expansion by the native myth-makers from foreign germs communicated by the teachers of fire worship and the worship of Ormuzd in India, China and Mongolia, somewhere about the sixth century before Christ. The student should consult Dr. Legge's *Tso Ch'wen*, pp. 671, 436, 580, and the notes of *Tu Yü* which are always useful in a Chinese edition. In China, fire worship came in with astrology, and led to the extensive adoration of Mars and Antares, these stars being both red. Astrology and the Persian fire worship died out together in China in the Yang dynasty. If this supposition of the entrance into Japan of sun and fire worship by the agency of unknown teachers be correct, we can understand how there should be the conception of an underworld in the old Japanese legends. This idea began in China B.C. 721, as above stated, and in the later Han the worship of the *Tai-shan* divinity as the ruler of the souls of the dead was very much spread about the country by the influence of the Tauists. The Buddhist metempsychosis being successfully taught in China after A.D. 66, the belief in a future state of rewards and punishments on a heathen basis became a common article of faith in China, whereon Buddhism and Tauism prevailed. The path to Japan was always open from the Korean peninsular, and it is not at all necessary to suppose that the Japanese legends on the underworld were of unassisted indigenous origin.

The Hebrew books which in some passages teach and in others imply the soul's immortality are much older than any Buddhist, Brahmanical or Chinese texts which record the belief of India and China in this doctrine in ancient times. Those books are contemporaneous with Babylonian and Egyptian documents which also record the existence of the doctrine. The belief in this doctrine

was in Egypt, as in Babylon, very ancient, and we cannot venture to say decidedly whether it ought to be referred for its origin to revelations made to the patriarchs on Babylonian soil or whether men thought it out for themselves in the absence of revelation. If, however, the belief in a future state originated in a divine revelation previous to the days of Abraham, it would follow that Hindoo and Chinese forms of belief in immortality would have originated in traditions proceeding from the earliest age of divine revelation.

The Chinese age of myth manufacture began about the time of Confucius, or not long before, and the results are seen in the works of Tso, and in several treatises of the third and fourth centuries before Christ, as well as in many productions of the Han dynasty. They contain accounts of countries inhabited by women only, and others where the people are all dwarfs. In this they resemble the Chinese.

Mr. Chamberlain says, "The early Japanese and Ainos agree in holding very vague ideas on the subject of a future life." "The Japanese name for Hades is *Yomi*, generally explained the Land of Gloom." "Some of the Ainos say that Paradise is below the earth, and hell below that again. But as they are the modern Japanese Buddhist names for these places they would appear to be giving, consciously or unconsciously, a foreign tinge to their old traditions." Mr. Chamberlain doubts if any moral thread was woven into the Aino idea of the next world as it first occurred to their myth makers.

We may assume that *Yomi* is the Chinese *yin* or *yim*, the dark world as taught by the Buddhists and by Chinese Tanists from the second century after Christ. The Ainos would, like the Chinese, never have conceived of a future state of joy and sorrow had it not been suggested to them. Their mental activity amounted to no more than assenting to the doctrine and making it one of their traditional beliefs.

So, probably, with the idea of creation. The Chinese know of no theory of creation till the myth making period about B.C. 600. After that time we find mythic emperors and a cosmogony. Wonderful tales reached Japan from Corea, and a myth making period in Japan was the result.

They invented the *Kami Yo*, or age of the gods. Certain germs of thought came to them which awoke their imagination to activity. We know generally by the nature of the legend what these germs were. Kingdoms of women, cosmological stories, tales of foxes and the like.



There might be Chinese in Japan at any time after B.C. 1120 coming over from Corea. They could help the Mikado or some of his daimios with ideas of government and feudal relationship. They might live in the country for years and tell the tales we find in books of the period of the contending states in the third and fourth centuries before Christ. The Japanese myths might grow up then or afterwards. Chinese intellectual enterprise was at its acme from Chowkung, B.C. 1120, to Mencius and Chüyuen, B.C. 300. This early influence on Japan by China is not in any way unlikely, though we have no record of it.

Mr. Batchelor's Grammar of the Aino is scholarly, full and well adapted for the use of the missionary and of the philologist. The Ainos, now doomed to extinction, were once, as Mr. Chamberlain and Mr. Batchelor both believe, the chief population of the entire archipelago. Their language is distinctly Tartar in its features but it is of an older look than the Japanese. The art of pottery is to them a forgotten power. Their legends have a modern cast, as was natural since a literature never stereotyped any of their ancient thought. Such a race is swayed by every wind that comes to them with new ideas, and its legends may be but a few centuries old.

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**"THE CONDITION AND HOPE OF THE HEATHEN."**

BY A GERMAN MISSIONARY.

**I**n the March number of the Recorder, the Rev. D. Z. Sheffield treats a subject of very great importance,—that of the Condition and Hope of the Heathen. He allows, however, that "missionaries may give divergent and even contrary accounts of this subject, looking, as every man must do, through the glasses of his own theological creed," and invites solid criticism when he says, "It follows that the testimony of missionaries must be sifted with discriminating judgment, and the gold carefully separated from the dross."

The subject in question has been to me a topic of repeated reflection and earnest Bible study for many years. I agree with the Rev. D. Z. Sheffield, that "the fundamental source of light on this great problem is the revelation which God has vouchsafed to make in the Sacred Scriptures." But I am sorry that, while starting from the same premises, we do not arrive at the same conclusions. I am the more sorry for it, as I am much indebted to the Rev. D. Z. Sheffield for his excellent "Universal History," written in Chinese, and for his solid "Discussion of the Confucian Doctrine Concerning Man's Nature at Birth" in the *Chinese Recorder*, Vol. ix., No. 1. I would not enter into a discussion of the question under consideration, if I were not convinced that the theory of a future acceptance\* of the heathen, under certain conditions, is not only of theoretical importance, as bearing on certain questions in science and on problems of universal history which require elucidation, but has some practical lessons to teach us.

On p. 94 the Rev. D. Z. Sheffield makes the following assertions. "The Jew," he says, "believed and taught that the heathen were condemned in the sight of God. The teachings of Christ, in their simplest and most manifest interpretation, confirm this doctrine, and it has ever (?) been the historic doctrine of the church." On the following page he passes from the teachings of Christ to those of the great Apostle of the Gentiles, and says that "Paul knew nothing of the doctrine of nascent Christians in the

\* I avoid using the term "future probation" or "second probation," as it would be misleading to my readers. Every fair-minded reader will easily perceive that I do not entertain the belief that the heathen shall have an opportunity of proving their character and being qualified for a happier state, in the *status intermedius*. No, this doctrine is neither implicitly nor explicitly taught in the Bible. But I most boldly confess that I believe the doctrine of future acceptance of heathen, under certain conditions, to be found in Holy Writ.

heathen world, of a state of heart that was essentially Christian \* without the knowledge of the historic Christ. His teachings as to the condition of the heathen were bold and unqualified. His compassion for the heathen had its roots in the profound apprehension of their hopeless condition, apart from the revelation of the grace of God in Christ."

Now there seems to be no room for the doctrine of a future acceptation of the heathen in the Holy Scriptures, and every one that claims for this doctrine the implicit or explicit teachings of Scripture, must be a "would-be-seer," and belongs, of course, to the "new theology," which first formulates its own system of doctrine, and then wrests Scripture passages from their natural relations, and forces them to teach doctrines which they were never intended to teach.

In the following inquiry I hope to avoid this error and to show that the doctrine in question can well be the fruit of a "candid and critical Biblical research," resting for its foundation upon a "Thus saith the Lord," and "The Scripture cannot be broken." I will first try to give a brief sketch of the origin of heathendom and its condition, and then proceed to answer the question, "Is the doctrine of a future acceptation of heathen indeed the fruit of candid and critical Biblical research?" The scripture quotations are not added for ornament's sake; they are intended to deepen impressions, to expand explanation, to add new thoughts,—any reader desirous of entering into the spirit of the subject, ought not to skip them.

The history of the building of the tower of Babel is the history of the origin of heathendom. The whole mankind *viribus unitis* sets itself in terrible stubbornness against the Lord, saying, "We will not have him to reign over us." But let the kings of the earth and the rulers side one with another. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The

\* On p. 92 the Rev. D. Z. Sheffield makes Tertullian say that man is by nature a Christian. I wonder how Tertullian could be understood to mean that, when he says, "*Anima humana naturaliter Christiana*." In his book *De Testimoniis* *Aminas* he points out with much ingenuity that only Christianity answers fully the religious aspirations of human nature, because the human soul is by nature Christian.—(Comp. Kurtz' Church History, I, p. 409.) If we compare other expressions of Tertullian on the soul, we need not be in doubt for a moment that it is a misrepresentation of Tertullian's idea to make him say, "Man is by nature Christian." Here are some of his expressions: "The consciousness of God is the original dowry of the soul; it is the same and differs in no respect in Syria, and in Pontus; for the God of the Jews is the one whom men's souls call their God." "In the deepest emotion of feeling, they never address their exclamations to their false gods, but employ words like these: By God! As truly as God lives! God help me! Moreover they do not thereby have their views directed to the capital, but to Heaven."



spirit of his mouth is sufficient to scatter not only their counsels, but even themselves upon the face of all the earth. After the confusion of tongues, mankind ceases to be a unity. Mankind is no more a whole. After that terrible catastrophe of judgment (Gen. xi. 8; comp. ch. x. 25, "In his days was the earth divided") God, according to his promise, would not again smite men, as he had done; he let them live, but—oh, terrible judgment—without God in the world (Eph. ii. 12). He turns away from those who revolted against him, and "suffered all nations to walk in their own ways." He was no more *their* God, in the full sense of the word (Gen. xvii. 7, 8); he "gave them up" (Romans i. 24, 26, 28). But when men get out of their primitive element of life, they also get out of themselves, and must become dependent on and subject to something inferior to themselves, viz., the powers of nature. The phenomena of nature, heaven with its bright stars and with its blessed gifts of rain and sunshine, and the earth, which receives these blessings from heaven and by virtue of them produces new life; as also sun and moon, day and night, summer and winter, with their influences affecting human life; moreover, every nation, every country, differentiated as they are by their respective circumstances, situations and climates, etc.,—these were the powers which now influenced the deepest religious consciousness of the tribes of mankind. Out of this consciousness each nation formed its own deities.

The most elevated amongst heathen nations formed more sublime ideas concerning the natural deities, and believed them to be moral powers, or as the Chinese philosophers say "principles of order," by which the universe is regulated. "Confucius often makes allusions to heaven as the presiding power of nature, and to fate as the determiner of all things; but he does not appear to attribute originality to the one or rationality to the other: and thus his system remains destitute of the main truth, which lies at the basis of all truth, viz., the being of a self-existent, eternal, all-wise God."—(Medhurst, *China, its State and Prospects*).

Plato and Socrates, and some few others of the ancient western philosophers, like Aristotle or Cicero, attained to higher and somewhat more spiritual views. But in their gropings after the infinite, they could not trace the generations of men up to the fountain-head of all being, and to the source of all happiness, leaving their followers in the dark as to the being, attributes and perfections of the one living and true God. Even Plato and Aristotle were unable to conceive of any real distinction between God and the universe. The living God in opposition to the materialistic and pantheistic

polytheism of Greece, was to them the "unknown God" (Acts xvii. 28). Shadows, clouds and darkness rest upon heathendom. There is a "covering cast over all people, and a veil that is spread over all nations" (Is. xxv. 7), dimming their eyes, so that they cannot see God.

Now all the heathen, even the great heathen sages Socrates and Plato, Zoroaster and Takya Honi, Confucius and Lao-tsz, are held condemned in the sight of God because forsooth "their teachings failed to lead men back to God and to check the tide of human wickedness." I am afraid such a conclusion is derived from unreasoning acceptance of quasi-scriptural doctrines, handed down by the traditions of the church, and not the fruit of "candid and critical" study of the Scriptures. And yet the Rev. D. Z. Sheffield warns us on p. 90 to hold to the doctrines of Scripture with a blind reverence for authority. He says, "We are each to search the Scriptures for himself, and so lay the foundation for a living faith, as it were, in a rediscovery of the doctrines of revelation." Let us now seriously ask, what does the Bible teach concerning the hope of the heathen? The great Apostle to the Gentiles testifies that there are heathen "who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue" (Rom. ii. 7, 10, 14, 26).

It gives me joy\* to read such a testimony, the more so as it furnishes me with a key to the understanding and appreciation of so many noble specimens of heathendom, as for instance Socrates.

It was an exaggeration of the orthodox doctrine of original sin, and not according to Scripture, reason or experience, when people maintained that the virtues of the heathen are only "lustrous vices"—(Augustine). But at least equally erroneous indeed was the sentiment of the rationalists, declaring virtuous heathen to be saved by their natural virtue and self-culture—(Eberhard: *Apologie des Socrates, oder uber die Seligkeit der Heiden*). The Biblical truth is, that amongst the heathen goodness is to be found as well as evil. This goodness, however, is, the more it is really good, the less their own work or merit; but their good works

\* Dr. Chalmers says somewhere: "As a Missionary I ever have rejoiced and ever must rejoice, in whatever is found in the Chinese Classics which can, from a Christian standpoint, be regarded as sound Theology. If there were really nothing of this kind to be found among the Chinese, we might well despair of success in propagating among them the Christian faith." On the other hand he says: "Let none of my brethren be alarmed or offended, as if I meant to say that the Chinese know a great deal about the God of Heaven, which they are supposed a priori not to know till we tell them. I wish to affirm nothing as to the amount of their knowledge; and no man can be more deeply convinced than I am of their need of teaching. (*China Review*, vol. v., p. 271. "Question of Term," p. 52.)

result from their faith, viz., from their sincere and faithful devotion to those universal manifestations of God in nature, history and conscience, or, as scholastic theology would put it, their good works are the fruit of "*gratia praeveniens*." Then this goodness of the heathen is by no means anything perfect, but only that first step which deserves the testimony that it is "not far from the kingdom of God;" and from there a further progress is possible according to the great fundamental rule, which Christ has taught, "Unto every one that hath shall be given, and he shall have abundance;" and "He that is faithful in a very little, is faithful also in much" (Matthew xxv. 29; Luke xvi. 10). Faith and faithfulness are kindred notions. In Greek, Latin and Chinese both are expressed by the same word.

Our Lord also pronounces often the important truth which engages us here. It is a pity that it is generally too much put aside, or, for fear of misunderstandings, it is not frankly and exhaustingly treated. When Christ came into the world, he found there persons who might have been said to be men, who "do the truth," or "are of the truth," "of God," who "have the love of God in them," or "whose deeds are wrought in God" (John iii. 31; xviii. 37; viii. 47; v. 43). Christ applies even to men who had barely reached the first of these steps,—expressions—which in their full sense apply only to members of the kingdom of God. He declares them to be "sons of peace," "his sheep," yea, and more, they are called once even "the children of God" (Luke x. 6; John x. 16; xi. 52). Let the reader observe that these passages not only speak of Israelites, who were within the pale of revealed religion, but the two last, strongest and most forcible expressions are applied to heathen in opposition to the people of the covenant. In the same sense these sheep of Christ, which are "scattered abroad among all nations are called. "righteous" and "just" (Matthew xxv. 32, 37; v. 45. Comp. xiii. 17, 41), because they have devoted themselves to the light from above, namely, the conscience. By dint even of what may be called their "dwarfed and stunted" fruits of virtue, cultivated in the light of nature, they do not indeed inherit the kingdom of God, but they are nevertheless accepted with him. And to such "he giveth more grace" according to the laws of his kingdom. These "righteous" are the direct reverse of those which justify themselves, trust in themselves that they were righteous and needed no repentance (Luke xvi. 15; xv. 7; xviii. 9. Comp. Matthew viii. 10-13). They do not trust in their being righteous, but are craving a better righteousness which they feel



and mourn their want of; their desires are bent towards him, who in his own person would represent the perfect righteousness, the true character of the "sage and the man of perfect virtue." \* Jesus Christ was and is the only one to satisfy the yearning desires which all nations feel unconsciously for a Saviour, shown in their painful rites and bloody sacrifices (Matthew v. 3, 6; xiii. 17; Hagg. ii. 7). Hence these "just" and "righteous" are exactly the souls prepared for a Saviour: they are the sick, who have need of the physician, that labour and are heavy laden (Mark ii. 17; Matthew xi. 29). They are those which the Father giveth the Son or draws unto him (John vi. 37, 39, 44, 65). Jesus calls this operation of the Father a drawing, because man is Surrounded on every side by manifestations of God from which he cannot escape, neither within nor without himself. The infinite, the everlasting, are around and before us; and sooner or later man must arrest his flight, and bend his knee (Romans i. 19; Ps. xix. 1-4; civ. 15, 17; Act. xiv. 17; xvii. 28). Now we understand the words of Christ in their simplest and most manifest interpretation: "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." "He that is of God heareth the words of God." "Every one that is of the truth heareth my voice" (John iii. 21; viii. 47; xviii. 37).

The most striking instance of such an approximation to sonship of God is the Centurion Cornelius (Acts x.) By birth a heathen, he joined himself as a proselyte to the Jews, and had by his prayers and alms, *i.e.*, by faith and good works, so faithfully served the true God, that God sends Peter to show him the way of salvation. On this occasion, Peter speaks a word, which is very instructive indeed. When he says, "Of a truth I perceive that God is no respecter of persons," he says in effect, "I see that God has respect only to personal character and state in the acceptance of men; national and ecclesiastical distinction being of no account." "But in every nation," "he continues, he that feareth him and worketh righteousness, is accepted with him." Observe "*acceptabilis Deo est*," he says, and not, "shall inherit eternal life." God admits such a man into his kingdom, into the church of his Son, to show him the way of God more perfectly. We may therefore be of good cheer as to the "just" and "righteous" amongst heathen and Jews, who are dying without the knowledge of a Saviour.

\* Compare Plato's description of the ideal of a righteous man (*De Republica*, ii. p. 40 and *Conf. Anal.* vi. 3, 38.). Of Socrates it is recorded that when his favourite pupil interrogated him respecting religious doctrine or duty, he replied, that he could not tell, and they must wait communication from heaven.

"For the love God is broader,  
 Than the measure of man's mind,  
 And the heart of the Eternal  
 Is most wonderfully kind.  
 But we make his love too narrow  
 By false limits of our own,  
 And we magnify his strictness  
 With a seal he will not own."

Not only his love is broader, but also his righteousness. These heathen must have the opportunity of accepting or rejecting Christ in the world to come, some time, at any rate before the final judgment. When Christ "cometh with the clouds, and every eye shall see him, they will know him as the Lord, whom they unconsciously have served in the least of his brethren (Matthew xxv. 32-40). Then they will see him whom they have desired to see and have not seen in their lifetime (Matthew xiii. 17). And he shall know his sheep and give "glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek" (Romans ii. 10).

But the Rev. D. Z. Sheffield will not accept my conclusion that Matthew xxv. 31 should be understood to mean the heathen nations, or all *except* believers in Christ. On p. 95 he says, "The doctrine that the common compassion of the heathen for one another in their misfortunes and miseries is accepted of God as shown unto Christ, must be confirmed by the teaching of other portions of Scripture, before this passage can be *pressed* into its support."

This doctrine seems less amazing to me than the modesty of those who ever knew the Lord Jesus, wondering at the judgment day that they should be thought to have done any thing "unto Christ." How could this astonish those whom Christ called his friends, unto whom he had made known all things that he had heard of his father? It is not at all a "poor, superficial objection to the *Christian* view of this scene, that Christians could never be supposed to ask such questions as the "blessed of Christ's Father are made to ask here" (Jam. and others in their Crit. and Explan. Comment to this passage). Let me quote from a sermon on Matthew xxv. 31, ff. by a late Professor of Theology at Tübingen, J. T. Beck, to show how bold, not to say unscriptural it is, to make the dialogue related in Matthew xxv. to be a heavenly dialogue between the King of Glory and his wondering people. As this worthy Professor is not unknown in England and America, his explanation of this passage will be of more weight to the reader than my own feeble arguments.

He says, "When it is said there, 'and before him shall be gathered all nations,' we are to understand, according to the

language of the Scripture the world-nations, or the heathen-nations, and not the household and people of God, which is already separated from the world-nations. How the Lord in his own house judges, the evangelist has already stated in the passage immediately preceding (Matthew xxv. 1-30). There Christ does not come only as a king or monarch of the universe, nay, he comes *partly* as the long expected bridegroom to his bride, who fetches those of his believers that are in a watchful and expectant attitude of faith, to go in with him to the heavenly marriage-supper, but excludes the others from it, and leaves them behind amidst the trials which are coming over the world (comp. Luke xxi. 31-36; xvii. 34-36,); *partly* he comes as the master of the house amidst his servants, who makes the faithful servant ruler of all his goods, but casts the unfaithful into the outer darkness (comp. Matthew xxiv. 45, ff.) Thus the Lord has already carried into effect the separation in his own house, when he now (v. 31) appears in the midst of *the nations* as their king to judge the world. *At that time his elect church is not to be between the nations or subjects before his judgment-seat.* As the children of God, they are children of a king and joint-heirs with Christ, *joint-regents*; they are a *royal generation*, or a generation of regents, that is now itself permitted to judge with the Lord. Therefore John says, 'And I saw thrones, and they sat upon them and judgment was given unto them,' not they came into judgment (Rev. xx. 4; comp. iii. 21; Dan vii. 9-22; Luke xxii. 30). And Paul says, 'Know ye not that the saints shall *judge* the world? Know ye not that we shall judge angels?' (Cor. vi. 2).

"Thus the Lord, in our text, does not sit in judgment over his own people, but over the world-nations, over the heathen, who do not yet know the Lord; for that the Gospel is to be preached to all nations and that the earth shall be full of the knowledge of the Lord, this will certainly happen before the end of the world comes (Matthew xxiv. 14), and yet not before the Lord's own coming, but then only when he sets up his kingdom amidst judgments over the nations (comp. Zeph. iii. 8-10; Isaiah lxvi. 15). As the heathen, the judged in our text, know nothing of that which every Christian from this well-known passage has learned, viz., that the Lord regards all the destitute and distressed as his brethen, and that anything they have done or left undone to such, would be reckoned as having been done or left undone unto Christ. As they are heathen, the Lord judges them simply according to the *mere law of love towards men*, not according to the law of love towards God. He judges them according to the *slightest* dictates of the *natural* innate feeling of commiseration, inherent in every



man's heart, to have compassion with those which hunger and thirst, which are destitute and naked, which are sick and in prison. With that the Lord is well satisfied in the case of *heathen*, but not in the case of *Christians*, to whom he has given the *Gospel*. They are taught not only to love their neighbours as themselves but to love God above all; not only to commiserate the distressed, but also to love them from whom they have to suffer, to bless those that curse them, to do good to those that hate them, to pray for those which despitefully use them and persecute them; and amidst all these good works to keep a strict eye upon the one thing that is needful, out of which the true spirit and mind, the proper power and direction, comes for all other things, viz., to seek first the kingdom of God, and his righteousness, and to obtain from the fountain of grace, which we have in Christ's word, all things that pertain unto holy life and godliness, in order to grow up to be a perfect man of God, thoroughly furnished unto all good works—*these* are lessons for Christians, given by the Lord himself, and according to them he will one day separate real and nominal Christians. The word he has spoken, the same shall judge all them that have heard it (John xii. 48). According to what he has thus given, he will one day call them to account. Whilst then this word will prove a stone of stumbling at that day to many Christians, which now as 'children of the kingdom' enjoy his favour, the Lord shall even amongst the world-nations seek and find sheep of his fold, the 'righteous' and 'just' people that faithfully followed the law of their conscience, and according to their knowledge and conscience practised humaneness and righteousness amongst their fellow-brethren. And to such, instead of those rejected Christians, he then dispenses the blessings of his everlasting kingdom, as he foretold: 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness' (Matthew viii. 11, ff). In harmony with this, John in the Revelation (ch. xxi. 24; xxii. 2) also sees nations of saved heathen, which are permitted to walk in the light of the city of God, in the midst of the chosen church, and which from its fruits of life obtain healing from all the imperfections and deficiencies of their nature. They are the blessed of the Father, that partake of the everlasting kingdom: their faithfulness in that which is least will then have found its great reward of grace."

I hope that I have succeeded, with the help of this lengthy quotation, in proving that we need not *press* the above mentioned passage in order to show that it should be understood to mean the

heathen nations, or all who failed to hear the true Gospel, Roman Catholics not excepted.

Now I will try to show that the question under consideration has also some practical lessons of importance to teach us.

Ten years ago an earnest missionary said, "Our converts are not psychical men; neither can we call them spiritual. As yet, by far the majority of them are in that state which the apostle would designate as carnal. Where is the missionary who does not lament the lack of spiritual discernment on the part of the great bulk of his converts? They lack that divinely-illuminated, soul-transforming apprehension of spiritual truth, essential to the development of a strong, manly, noble Christian character." It is true we missionaries are not able to face the proud disciples of Confucius and address them in the language of that old servant of Christ, who lived about two hundred years after the apostle:—"Give me a man," he said, "passionate, slanderous, and ungovernable, and I will make him one of God's lambs. Give me a man greedy, grasping, and close, and I will give him back to you munificent. Give me a man who shrinks from pain and death, and he shall presently despise the gibbet, the lance and the lion. Give me a man who is intemperate, impure, and a rake, and you shall see him sober, chaste, and abstemious. Give me a man addicted to imposture, injustice, folly and crime, and he shall without delay become just, prudent and harmless."

Now our own lives and those of our converts are narrowly watched and criticized by this people, who look upon their sages as ideals of holy and superior men. And every candid student of Confucianism must hold the personal character of Confucius in high estimation. As a moralist he must always rank high among the teachers of mankind. "Five hundred years before Christ he taught—in the negative form, it is true—that most unshaken rule of morality, and foundation of all social virtue, "All things whatsoever ye would that men should do unto you, do ye even so to them." "What you do not," he said, "want done to yourself do not do to others." "The difference between this and the Christian rule will be at once apparent, but it is nevertheless a notable fact that Confucius should have so nearly approached it" (Douglas' *Confucianism*). And as to his life the same writer says, "The narrative of few men's lives would be found so free from the taint of vice, and so full of many estimable traits." Now, if such excellent things are possible without Christianity, and on the other side the life of so many Christians seems to be disfigured by such evident deficiencies, must not Christianity thereby appear to be a matter of

questionable merit? Here we are reminded above all of that old truth, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Many things that are good in the eyes of men come out far otherwise in the sight of God, who knoweth the hearts. Things that are weak and despised hath God chosen to confound the things which are mighty. But when by that means even not a few cases find an explanation, there remains, however, a sufficient number of cases in which the above mentioned fact continues to be a fact. What then? Are we to say, "The nobler heathen, who keep their conscience and set their hearts on the cultivation of virtue, are to be condemned because they are not exempted from the list of those who when they knew God, glorified him not as God"? By no means. The case stands thus, that these nobler heathen are faithful in the little they have, the common light of nature and conscience; whilst the dubious Christians are not faithful in the great things they are trusted with, the full light of revelation. Here we are reminded again that the Lord looketh on the heart. His eyes are upon the faith, upon faithfulness. In his judgment the great question will be, whether we have been found faithful (Matthew xxv. 21; Luke xix. 17; 1 Cor. iv. 2; 1 Sam. xxvi. 23). He that is faithful in that which is least is more exalted with God than he who has been less faithful in the use of the greater talent he is trusted with. Therefore men of Nineveh and the Queen of the South, who only could hear a Jonah and the wisdom of Solomon, but really listened, shall rise up in the judgment against those who had Christ and yet had him not, and shall condemn them (Matthew xii. 41).

The Rev. D. Z. Sheffield reverses the case when he says, "If Paul condemns the Jews, the very custodians of the oracles of God, as going about to establish their own righteousness, not having submitted themselves to the righteousness of God, much more must his theology condemn the heathen, who without the knowledge of God, are seeking by self-effort to establish a righteousness of their own" (p. 65). In the second chapter of Romans Paul points out as a reproving example to the self-righteous, legal-minded Jews, those conscientious and faithful men among the heathen. For these had only the light of nature, whilst the Jews were intrusted with the oracles of God, the law and prophets, a real advantage (iii. 1, 2). "Therefore," he says, "if the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, *judge thee*, who with the letter and circumcision art a transgressor of the law? (ii. 26, 27)



In the same sense John the Baptist and our Lord had already opposed the Pharisaical Jews (Luke iii. 8; Matth. xxi. 31; Luke x. 25-38).

Powerful and incisive words indeed have these men of God uttered here. It is no great matter to preach a gospel which tickles with pleasure the levity of the multitude. But it required *παρηγοία τοῦ πνεύματος*, and a calm, deep determination to abide by the consequences of such a constrained testimony, which betokens a power not their own resting upon them. The Jews, as God's covenant people, fancied nothing else but that they as God's chosen people would, as a matter of course, share the favours of the Messianic kingdom, whilst they despised the Samaritans and Gentiles. Hence it was said, "Many shall come from the east and west and sit down in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness."

It will be the same with us, when the Lord once sits in judgment. The line of demarcation between the children of the world and the children of the kingdom will be drawn in a way different from that to which we are accustomed. To many that say unto Christ "Lord, Lord, have we not in thy name done many wonderful works?" the Judge has openly to proclaim—tearing off the mask—"I never knew you," while on the other hand many a hidden and unappreciated gem shall be raised to a high condition in his kingdom.

I am in the hope that I have succeeded to the satisfaction of some readers in establishing the doctrine of a future acceptance of the heathen, under certain conditions, as one of the undoubted verities of Christian faith. I have viewed this doctrine not merely as a problem of abstract theological speculation, but as a question which, if believed and entertained, will have a great practical influence upon our hearts and lives. We need not be afraid that if we believe this doctrine we must grant to other theologians that the final restoration of all mankind is to be accepted, too. But if we really are modest and cautious in our conclusions, fearing lest the divine verities in God's dealings with men should be distorted or misinterpreted by our feeble understanding, we may well grant to Canon Farrar, and others, that the question about the restitution of all things is left in Scripture an open one. As to this doctrine, I repose in the faith that the Judge of all the earth will do right, and that what I know not now I shall know hereafter.

Now of the things which we have spoken this is the sum: Let us shun rigorism and harshness towards others. In our conduct and speaking to others,—Pharisees not excepted—let nothing inconsis-

tent with "*moderation*" be seen; \* the Lord, who knows his people amongst all nations, is at hand (Phil. iv. 5; 2. Tim. ii. 19). Above all let us take heed unto ourselves, and to all the flock over the which the Holy Ghost hath made us overseers, fearing lest the name of God and his doctrine be blasphemed for our sake and that of our converts, yea, lest that, when we have preached to others, we ourselves should be rejected. We have not only the light of nature, not only the law and prophets, we have the gospel too. Unto whomsoever much is given, of him the Lord will ask the more.

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\* On p. 98 the Rev. D. Z. Sheffield says: "The new theology relieves the mind from the strain of the traditional faith and permits the missionary to offer to the heathen words of hope as to the condition of their ancestors." In preaching to the heathen I do not like to touch this difficult question. But if they ask me whether their forefathers, who all passed away into darkness without knowing a Saviour, are condemned without hope, or not, I have no right to reply in the affirmative; it would be inconsistent with "*moderation*." How Livingstone got out of the difficulty, when King Techele inquired of him, see Livingstone's *Missionary Travels*, p. 18.

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## Correspondence.

### THE NEW UNIFORM VERSION.

To the Editor of the CHINESE RECORDER,

DEAR SIR:—A year ago the Rev. S. Dyer issued a circular in reference to the Peking suggestion of a Committee of Nine to prepare a Union Version of the Scriptures in simple classic style. Would he be kind enough to state in the *Recorder* what is the consensus of the views of Missionaries on the subject, and if favourable to the scheme of one Bible what action is being taken by the Agents of the great Bible Societies to secure the company of nine for this important work?

Yours truly,

Soochow, June 22nd.

JUVENIS.

## THE SOOCHOW LITERARY SOCIETY.

*To the Editor of the CHINESE RECORDER,*

DEAR SIR:—The last meeting was held June 7th, at the residence of Rev. and Mrs. J. N. Hayes, on the *wooden* anniversary of their marriage. A paper was read by Rev. A. P. Parker on the Chinese Almanac. In an interesting way he gave the history of the Astronomical Board, the methods of their calculations and the uses to which this book, annually issued under Imperial authority, was put. It will be published [*i.e.* subject to editorial discretion] in the *Recorder* and will prove a valuable popular contribution to Anglo-Chinese literature. As it is a monogram of great practical value we hope it will be issued also in pamphlet form. We have never seen a company more deeply impressed with the weight of superstition resting upon this unhappy land than was this Society after considering how the nation was manacled by its Almanac, which hanging in every shop and home issued mandates from the Emperor's throne forbidding travelling, marriage, business, building, save at a prescribed time and hour.

A hope was expressed that perhaps the Christian calendars now issued might eventually supersede. Mr. Parker was requested to prepare a Chinese tract on the Almanac. It was suggested that this be printed on the calendars, but it was objected that it might cause them to be torn down. Perhaps an allusion to lucky and forbidden days might not be out of place.

The undersigned was requested to say that the Society thought we ought to have better calendars issued,—more valuable truth and information given. *Verbum sat sapienti.*

*Soochow, June, 1887.*

H. C. D.

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*To the Editor of the CHINESE RECORDER,*

DEAR SIR,—We have had a Meeting here concerning a General Conference, of which you will hear.

At present, it does not seem that the reasons for a Conference are very thoroughly considered. It seems to be assumed that as the last was good, another would be good. But does this follow? What is there *new* in any department of mission work on which to confer? There are developments of work, *e.g.* such as Miss Fielde and Mrs. Talmage are doing in the training of Bible Women. It is a question, however, how far a Conference would collect facts to show how such work might be profitably extended.

We cannot but turn a longing eye to Japan, where movements new and important are spreading rapidly. If any such blessing



should be given to missionary operations in China, then indeed we might confer with advantage, to learn how best to use all our opportunities.

There is a great difficulty in securing fairness in dealing with subjects, *e.g.*, the employment of native agents by the use of foreign funds *temporarily, till self-support is established*. Less attention was given by the last Conference to the *pro* than to the *con* side of the question. It has been the same since, both at home and abroad.

It is no doubt very nice to meet together and talk over subjects on which there is agreement. Yet there is, as there ought to be, strong individuality amongst missionaries. In view of this, will contested points of work or teaching be considered, and if so, is there any possibility of views being harmonized?

*To get something done* is the main necessity. We need not feel too much disturbed by the saying that Protestants do more talking, and Catholics more work. But amongst ourselves, the critic has referred to considerable evil existing through a tendency to look too much to one another, instead of striking out practical lines of usefulness each for himself.

If there should be a conference, may no effort be spared to make it as great a service as possible in regard to all the vital questions of the day. Yours faithfully, and with kind regards,

Amoy, 14th July, 1887.

J. SADLER.

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NATIVE PASTORS' AND PREACHERS' MANUAL.

*To the Editor of the CHINESE RECORDER,*

DEAR SIR,—Will you allow me to inquire of your readers whether they know of the existence of a native pastors' and preachers' Manual? I mean one up to date, intensely practical, helping them to think how they may "watch for" converts, and "*watch with*" them in all the peculiar difficulties of their Christian life, also having reference to the importance of their not merely copying the method of foreign missionaries, but being alive to the imperative necessity of striking out original ideas in every form of mission work, specially adapted to the unusual circumstances by which they are surrounded. If such a book does not exist in Chinese character, is there any hope that it may be forthcoming from any quarter? With kind regards,

Yours faithfully,

Amoy, 1st July, 1887.

J. SADLER.

## Our Book Table.

**哥林多後書衍義** An exposition of the 2nd Epistle to the Corinthians. By the Rev. F. J. MASTERS, Wesleyan Mission. Religious Tract Society, Canton Committee.

THIS latest addition to the list of commentaries on the Bible in Chinese is marked by several excellent qualities and may be pronounced at the outset a creditable piece of work. There is we think a growing disposition, and it is surely a healthy sign of the times, to estimate the value of new books on the Bible as much by the means they afford of obtaining a true insight into the thought and feeling of the persons by whom and for whom the Holy Scriptures were first written as by the exegetical and expository matter they contain. No reader of St. Paul's epistles can interpret them intelligently unless he realizes both the spirit of the great apostle and the spirit of the particular churches to which his words were addressed.

Throughout this book Mr. Masters has tried to exhibit in a fair and impartial manner the relation of St. Paul to the Christian community at Corinth; whether or not the attempt has succeeded must be left for his readers to determine. On this point there will probably be differences of opinion arising from differences of stand-point.

Happily, however, there is no difference of opinion among Protestant missionaries in China in regard to the need and value of Apostolic Methods and Models. It may be affirmed safely that the book will be of much assistance to native

preachers and converts in leading them to see for themselves the actually existing state of things in the Corinthian church. How this state of things was dealt with, the authority claimed and the powers exercised by the apostle, and the limits of those powers as recognized by Paul himself, are among the topics touched upon. The book, therefore, cannot fail to be appreciated as a contribution to the *apparatus criticus* for putting into the hands of native students of the Bible.

The style of the 2nd Corinthian Epistle has been often remarked upon, and striking illustrations employed so show its peculiarity of rapid and sudden change. One of the best is quoted from Erasmus in the Prolegomena to Dean Alford's New Testament. It was for Mr. Masters and his Chinese assistant to add yet another to the number. The style of this book, we are told in the introduction to the commentary, is like at a first glance the form of a spirit dragon (the entire form of which fabulous creature was never visible to mortals); on a closer inspection it is like a cocoon of silk. There is apparent confusion of the threads, but in reality an order and method which being once perceived the whole can be unravelled.

Turning from the introduction, which contains a good deal of information condensed and to the point, we find in the body of the work some comments and explanations from which it is impossible not to dissent strongly. A well

known passage at the beginning of the 5th chapter is unfortunately among the instances in point. Here the Delegate's version, from which the author is translating reads, 我知此身猶土室帷幕雖壞然有上帝經營非手所作之室. The reader is informed that the first word (我) refers to St. Paul and perhaps also to Timothy. Further, that the attainment of *certain knowledge* and *full assurance* is not possible to persons of ordinary wisdom and understanding. This is surely as contrary to the evident sense of the text as it is to the experience of God's people in every age. Granted that St. Paul was speaking in this passage, and in those which precede and follow, of himself primarily; be it allowed that he wrote as one who had been caught up to the third heaven and heard unspeakable words; let every distinctive feature be borne in mind, still his meaning is not limited. If the humblest Christian may realize the privilege of son-ship, if in the weakest believer the Holy Spirit condescends to dwell, the words "*we know*" fitly express that believer's assurance of the resurrection life and glory.

The whole passage is confessedly difficult, and Mr. Masters' exposition differs materially from that given by Mr. Dodd, late of the American Presbyterian Mission, Ningpo, in his Commentary published at Shanghai in 1876. By Mr. Dodd, the house not made with hands is referred to the "many mansions" and the "place prepared." Mr. Masters, following Dean Alford, makes it apply rightly as we think to the resurrection body. Mr. Dodd finds in the apostle's

words proof that at the moment of dissolution the soul enters into the "building of God, the house not made with hands." Mr. Masters on the contrary thinks the time of being "clothed upon" is when Christ shall come in his glory.

This is, however, one of the texts which, to quote the language of Mr. Beecher, has been "beswarmed with commentators," and it is next to impossible to think of the verse without hearing "the buzz of many constructions and explanations."

On another difficult passage, chapter x. 7, 8 and 12, and chapter xi. 1, where the apostle is defending himself by anticipation against the attacks of false teachers, and maintaining his own apostolic standing in the church, Mr. Masters' comments are admirable. Especially so his explanations of the words 誇 and 狂—the renderings in the Delegates' version of *καυχᾶσθαι* and *αφρόσυνη* respectively.

The commentary abounds in illustrations drawn from native sources, references to common life and to popular stories, with comparisons from the Chinese history and classics. These are often singularly felicitous and serve to convey in a striking manner to the native reader the ideas of the texts. Sometimes, however, Mr. Masters' pages appear to be overloaded with figure and metaphor and illustrative matter, the effect of which is rather to darken counsel.

Its merits will be recognized speedily, and the book will take high rank among native commentaries. Missionaries of the various societies will, we are sure,



heartily welcome and recommend to their native preachers so useful an addition to the better understanding of a difficult epistle. Z.

THE Canton Book and Tract Society has sent us a price list of its publications. The number of volumes published by it in the Canton Colloquial and *Wen-li* amounts to 78, among which we notice Commentaries on the Bible, the Pilgrim's Progress and other religious books; also a work on ancestral worship. We would suggest that in giving the prices the ordinary Chinese characters be used, as the 毛 and 仙 are not much understood in Central or Northern China.

THE American Presbyterian Mission Press, Shanghai, has sent us a wall sheet containing the Chinese Radicals. It is well got up, and the characters, beautifully carved on metal, and half an inch square are, we understand, the work of a foreigner. The sheet is well worth the price asked for it—10 cents.

*Myriad Character Dictionary* \* is the name given to a Chinese Dictionary, the work of a gentleman in the Tientsin Customs. The method used to find characters is, we believe, an entirely new one, and requires that one have a thorough knowledge of the radicals before it can be used to advantage. The characters are not arranged according to the number of strokes composing them, which is the ordinary system, but according to the radical under which the primitive occurs. Thus: required the character 梘;

first turn to the group of characters under 木 (75), then to the radical of the primitive, 乚 (162); when it will be seen at a glance that all characters under 木 and having 乚 in combination with it are classed together. This classification of characters must have cost the author a vast amount of time and labour, although we cannot see any advantage in it above the ordinary method. The volume is 12mo., and it is one of the most compact books of its kind we have seen. For a handy reference dictionary it could not well be surpassed; but it does not contain nearly all the characters in the 康熙字典, but only about 13,000 of the most common ones, and as the definitions given, although excellent, are very brief, it cannot hope to supersede the above named Imperial Dictionary of China, although the author has such faith in its merits that in large bold type at the end of the book he offers 100 taels to any one who will reveal to him a quicker method of finding characters. The printing is clear and pleasant to read, and altogether the mechanical part of the book reflects great credit upon the publishers. W.

THE *Training of Chinese Students in Medicine and Surgery by Medical Missionaries, in its Missionary Aspects*, is the title of a paper by Dr. B. Van Someren Taylor, of the Church Missionary Society, Fukuening, Fukien. The columns of our contemporary, *The China Medical Missionary Journal*, will be the place for the full discussion of these

\* 萬字典 By P. POLLITE, Esq., Tientsin Customs. Published by American Presbyterian Mission Press. 1887. pp. 398. Price \$1.00.

important subjects. We can hardly think there is much diversity of opinion as to advisability of educating students in medicine, though there may be different methods adopted for educating, and though there may be a divergency of views as to how it is best to employ such men after they have received all the education that can at present be given them. To our thinking,

any proper medical education will require more concentrated effort, more uniting of medical forces, for the thorough education of students, than has yet been effected. No solitary missionary physician can carry on his medical work and do all that is needed in educating students besides. But this is a wide and fruitful subject, and we withhold further remark.

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## Editorial Notes and Missionary News.

### IMPRISONMENT OF REV. MR. DOANE

• BY THE SPANISH.

It will be remembered that the Caroline Islands, in the North Western part of the Pacific Ocean, were last year given up by the Germans, and were taken possession of by the Spanish, in accordance with the decision of the Pope. By letters from Ponape, or Ascension Island (Lat. 7 N. and Long. 168 E) we learn of some of the first results of Spanish rule.

When last year the Spanish flag replaced the German on Ponape, the Rev. E. T. Doane, missionary of the A.B.C.F.M., who has been connected with the work in Micronesia for thirty years, was translator between the Captain of the Spanish man-of-war and the native chiefs. The captain of that vessel, the *Manila*, expressed himself kindly toward the Missionary Work, which has been prosecuted on that island for thirty-five years; and it was hoped that there would

be no trouble. But since then many of the foreign residents on the island, of whom the larger number are the dregs of the foreign seafaring world, have seen their opportunity, and have combined in an attempt to crush the Protestant work, and in particular to destroy the position of the individual most influential for good on the island. Various reports were sent west as far as Yap to meet the coming Governor who was on his way from Manila, charging Mr. Doane with conspiring against Spanish rule, with secreting fire-arms in his house, and disbursing them to the natives, who were being incited to rebellion. He was even charged with having hauled down the Spanish flag and with having trampled it in the dust. He was also, of course, charged with immoralities, with possessing himself unduly of land, and with having interfered with foreign traders. To all who know Mr. Doane's high,

pure, and disinterested character, proved by a long life of most heroic self-denial, to which we cannot more than thus allude, these charges damage none but their authors.

However, on the arrival at Ponape this spring of various officials, Roman Catholic priests, and soldiers, with the newly appointed Governor, he allowed himself to be unduly influenced against Mr. Doane. On his taking possession of mission lands, long since secured for mission purposes, and held as mission, not as personal, property, Mr. Doane protested; upon which the Governor on the 14th of April imprisoned him on board the Spanish vessel *Mariade Molina*, first for fifteen days, and then until the 16th of June; when, despite the written representations of the missionaries, and of the foreigners favorably inclined toward Mr. Doane and Christianity, he decided to deport Mr. Doane for trial to Manila, away from the mass of witnesses he could on Ponape have summoned to his defence; and there Mr. Doane arrived early in July. One young American, not a missionary, indeed, came with Mr. Doane as a witness; but the witness of one, however emphatic, will not compensate for the absence of the many who would have been available on Ponape itself.

We need not attempt to characterize this act of injustice committed against a venerable missionary, sixty-seven years of age, beloved by thousands of natives and by the American churches whom he serves. It was certainly a great mistake on the part of the authorities

of the Philippine Is. to send a person of the rash character this man has exhibited as Governor of Ponape; and it is to be hoped that his superiors at Manila will understand the case with sufficient clearness to immediately reverse the action of their subordinate, and so reduce to a minimum the indignation of the American and civilized world regarding an act quite out of season in this part of the nineteenth century.

When two or more years ago the United States' Secretary of State informed both the German and Spanish Governments that, though America laid no claims to the islands of Micronesia, she had large interests there in connection with the labors of American Missionaries, who had introduced all the Christianity they had, and would expect that whichever government took possession it would deal justly by the Americans there, and kindly by the incipient civilization introduced by them, it was hardly to be expected that the first act of the organized Spanish Government on Ponape would have been such as it has been our painful duty to record.

But, worst of all are the reports of the moral disorganization which has come in with Spanish power. Women and girls are seized, without remedy, for infamous purposes; the people are practically enslaved, being obliged to work without returns of food, clothing, or money, on public enterprises; the native Protestant preachers are obliged to work thus with their people and are prevented as far as possible from holding meetings with their flocks. The missionary vessel, the *Morning*



*Star*, was expected soon to arrive with the beautifully printed New Testament in their dialect, but just completed; and it was intended by the native Christians, now numbering a majority of the people, to have held a Jubilee; whereas, with their principal missionary imprisoned and deported, and they themselves deprived of their ancient possessions, and restricted in the practice of their newly-found religious light, the anticipated day of joy is turned into darkness and bitterness.

We call upon all who believe in the power of prayer to remember our beloved brother now in bonds in Manila, and the far larger number of native Christians on Ponape whose very constancy in Christian faith and practice is endangered. And we cannot but hope that all of philanthropic mind will say and do what may be wise and effective in behalf of justice and morality.

Just as we go to press we hear from Mr. Doane that the Governor-General at Manila has given him a hearing, but does not subject him to a trial. Mr. Doane is to be returned to Ponape in a Spanish vessel, and he and his fellow missionaries in the several Caroline Islands are to be protected in their rights. It is even rumored that the local Governor of Ponape is to be recalled. All this is certainly very gratifying, and if faithfully executed, will go far towards making amends for the gross injustice done to Mr. Doane, and towards rectifying the mischief done to good order and civilization.

#### THE SACRED BOOKS OF THE EAST.

The readers of *The Chinese Recorder* will be interested in the following report of an address made at the

late Anniversary of the British and Foreign Bible Society, in London:

"Prof. Sir Monier Williams said that after forty years' study of the non-Christian sacred books of the East he did not feel disposed to recommend missionaries to spend much time in becoming acquainted with them. It was true he had found some beautiful gems glittering amongst their teachings, and he had met with bright coruscations of true light flashing here and there amid the surrounding darkness, and as he continued his researches he began to think these books had been unjustly treated in the aspersions which had been cast upon them. He traced curious coincidences and comparisons with our own sacred Book from the East, and was led to think that there must be something in what was called the evolution of religious thought—a theory about which there was a delightful fascination. There were limits to the truth of it, however, and he was glad of that opportunity of stating publicly that he was misled by its attractiveness, and that further consideration had led him to see its erroneousness. Its effect was to impart what was held to be a liberal breadth of view and a wide toleration; but it was a limp, flabby, and jelly-fish kind of toleration, utterly opposed to the nerve, fibre, and backbone that ought to characterise a manly Christian. If the Bible were searched through and through, no such limpness or flabbiness would be found in its utterances, but vigour and manhood on every page. The systems of Vyāsa, Confucius, Zoroaster, Buddha, and Mahomet contained scintillations

of the true light, but they ended in darkness; and while he would recommend the missionary to have their books at his left hand on his study table, the Bible must occupy a place by itself on the right. The claims of the Bible were wholly unparalleled, and not to be matched by those of any other book. The non-Christian systems did not say that a sinless man was made sin for others, or that the dead was made life for those who believed, while Christianity alone commemorated the passing of its Founder into the heavens as a human body, and he contended that the majesty of these claims placed Christianity on a totally different and far higher level than any of the religions with which it could be compared. It required some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but he held that the gulf between Christianity and the other systems should be made so wide as to separate them hopelessly and for ever. It should not be a mere rift that could be easily closed up, but a chasm that could not be bridged over by any science of religious thought. They should be fair and charitable, but it would not do to water Christianity down to suit the taste of Hindoo, Buddhist, or Mohammedan. A convert must leap the gulf in faith, and if he did that, the arms of the everlasting Christ would receive him safely."

At a general meeting of the Amoy missionaries, held in the evening of 13th July, 1887, in the house of the Rev. Dr. Talmage, with the object of expressing views regard-

ing the contemplated missionary conference, it was agreed: 1st, that a second general conference of Protestant missionaries should be held. 2nd, that it should be held in the year 1890, and 3rd, that the question of selecting for the province of Fukien a number of the committee of arrangements be left in the hands of the missionaries having their head-quarters at Foochow, but that the name of the Rev. R. W. Stewart, M.A., C.M.S., be suggested.

### News of the Month.

THE size of our *Recorder* for July—eight pages more than usual—makes it necessary that our present number be eight pages less than usual, in consequence of which we have to our regret been obliged to postpone the second part of Mr. Owen's interesting paper on Animal Worship.

WE acknowledge with special pleasure the receipt from the author of the interesting and eloquent Jubilee Sermon preached by Archdeacon Moule in the Cathedral of this place on the 21st of June, to which is appended the stirring ode on the same occasion from the same gifted pen.

HAD we the space it would be a pleasure to make large extracts from the reports of the May Meetings in London. The Rev. J. Lees, of Tientsin, made very effective addresses at the anniversary of the London Missionary Society. Rev. E. Bryant spoke at the annual meeting of the British and Foreign Bible Society, and we see it announced that he will soon return

to North China. Rev. W. S. Swanson presided in the happiest manner over the annual meeting of the Synod of English Presbyterians.

A CORRESPONDENT from Têngchow Fu, Shangtung, writes: Our wheat harvest is just gathered and is pronounced about half the yield of last year. Other crops are also suffering severely for rain. May God preserve us from another famine.

DR. D. B. MCCARTEE and wife have we understand arrived at Amoy, with their protégé, Miss Y. May King, M.D., who has taken high honors in medical schools in America, and who has been appointed by the Dutch Reformed Board as Medical Missionary to Amoy. We welcome with pleasure this first Chinese lady who has taken medical degrees abroad and has returned to work for Chinese.

THE Macao Fantan monopoly was up at auction on the 2th of July for which there were some ten competitors, each of whom must make a deposit of \$10,000 for the privilege to bid. Though the Hongkong Syndicate offered \$134,000, it was knocked down to the old Farmer for \$134,100, being \$9,100 over the price paid last year.—*H. K. Press, July, 1887.*

DR. RUSSELL WATSON, of the Baptist Mission, T'sing Cheu Fu, Shantung, writes; "At present we are going 'dead slow;' have moved into our new compound, with dwelling house, two-storied hospital and dispensary all convenient to each other. Will be in full work again in the autumn."

VERY disastrous floods are reported in Hupeh, Kiangsi, Anhui, Kiangsu and Chekiang, and a frightful plague is reported at Nankin.

OUR exchanges report that on the last Sabbath in January three Corean men were baptized in Seoul, Corea. They were converted through reading the Gospel in Chinese, circulated by a Corean convert three years ago. It is believed there are others who stand with them. Upon being reminded of the danger to themselves in taking this step, they expressed their readiness to face any consequences. One, putting his hand to his neck, said: "Though the King take off my head, I cannot help it. I have longed to be baptized these two years."

WE have received the "Report of the Book and Tract Society of China for the year ending December 31, 1886," and would have been glad to have noticed it, but that Dr. Williamson writes us: "I would be obliged if you did not notice it in *The Recorder*, but wait the development of our Society here, of which you will be informed in due time."

MISS V. C. MURDOCK M.D., of Kalgan, was recently surprised by the gift of an organ from her fellow missionaries. On her return from her Dispensary one evening she found the missionary circle singing an original ode complementary to herself, accompanied by the new organ. "She bowed her thanks in the best Chinese style, after which we had supper and singing. Dr. Murdock has worked unusually hard this winter, having had in all over one hundred opium patients."